

The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY
THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

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NOT AS I WILL.

Blindfolded and alone I stand,
With unknown threshold on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go:
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait.
Loss seems too bitter, gain too late;
Too heavy burdens in the load
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long!
Yet this one thing I learn to know
Each day more surely as I go:
That I am glad the good and ill
By changeless law are ordered still
"Not as I will."

"Not as I will"; the sound grows sweet
Each time my lips the words repeat.
"Not as I will"; the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.

"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfil,
"Not as we will."

—*Helen Hunt Jackson.*

THE EVENTS OF PASSION WEEK.

[Except the passage from Edersheim, in quotation marks, nearly the whole of this lesson is taken from a sermon by James Freeman Clarke, "Events in Passion Week."]

We now come to the last week in the life of Jesus. Here is a list of the events of each day:—

1. Palm Sunday: the entry into Jerusalem.

2. Second Day (Monday): the Fig-tree; the Money Changers in the Temple; Hosanna of the Children.

3. Third Day (Tuesday): Discussion in the Temple; Christ's Authority; Tribute to Cæsar; the Widow's Mite; the Greeks asking to see Jesus; the Sadducees and the Resurrection; the Scribe and the greatest Commandment; questions about David's Son; eight "woes"; last series of parables,—the Laborers in the Vineyard, the two Sons, the Evil Husbandman, the Wedding Garment; evening on the Mount of Olives; the "Last Things"; the "Ten Virgins"; the Talents; the King's Servants.

4. Fourth Day (Wednesday): rest in Bethany; *possibly* the feast where Mary anointed his feet; and, it may be, in the evening a supper with his disciples, of which the account has been confused with the "Last Supper" in Jerusalem.

5. Fifth Day (Thursday): "Make ready the Passover"; "The Last Supper"; the Prayer of Christ. (John xv., xvi., and xvii., *perhaps*, also, xiii. and xiv.) Gethsemane;

The Arrest; Annas and Caiaphas; Peter's Denial.

6. (Friday): before Pilate; Herod; the Crucifixion.

The First Day.

On the morning of the day which we commemorate in Palm Sunday, Jesus set forth from Bethany, a little town standing on a shelf of rock on the eastern slope of the Mount of Olives, overhanging the steep descent to the valley of the Jordan. Bethany means "the house of dates," and is surrounded by the date palm, olives, figs, and almonds. It is about two miles from Jerusalem, within easy walking distance; and during this week Jesus returned every night to Bethany to sleep, accompanied by a large number of his Galilean friends. With these disciples he wound up the path which leads to the summit of Olivet, and then bends round a gully, or ravine, and goes down into the valley of the Kidron, or "Brook of the Cedars," and up again on the other side into Jerusalem.

When they reached the summit, the city suddenly came into view across the valley. Directly opposite was the perpendicular wall of solid stone, and above it the vast area of the temple, which shone with marble and glittered with gold. Jesus paused on the summit and looked at the city swarming with life, at the temple filled with worshippers; and, while all around him were exulting, tears came to his eyes, and he said, "If thou hadst known the things that belong to thy peace! For the days shall come when thine enemies shall compass thee about, and cast thee to the ground, and not leave one stone upon another, because thou knowest not the time of thy visitation!" Forty years after this took place, and Jerusalem was destroyed by the Romans. Hence theologians have argued that this was a miraculous prophecy, and have based the evidences of Christianity upon it. It was a prediction, but no miracle.* It was because Jesus saw so deeply into the present that he could foresee the future. He saw that the heart of his nation was filled with bitter hatred against the Romans and belief in a warlike Messiah who would

break the Roman yoke. That spirit would inevitably, unless changed, lead to rebellion; and rebellion would be destruction. The foresight of Jesus was like that of the man who, when he sees what seeds are planted, can foresee what plants will come up. If acorns are planted, he foresees that oaks will come from them.

It was at this point, while looking at Jerusalem from the summit of the hill, Jesus told two of his disciples to cross the steep ravine by a short footpath which runs from side to side, while he and his party kept on the main Bethany road, which makes a long detour round the upper end of the valley to avoid the descent and ascent. "Go to the village over against you," said he, "and you will find an ass tied, and a colt with her; loose them, and bring them to me. And if any man say to you, Why do ye this? say that the Master needs him." That Jesus should have foreseen that the ass and colt were there, has also been assumed to indicate supernatural knowledge on his part. This is not implied in the narrative. Jesus had many friends besides his Apostles, and one of these no doubt had agreed with him to be there with the ass. The reason why Jesus entered Jerusalem in this way was that he desired to show the people, in this symbolic form, that he came as a peaceful ruler, and that, if they accepted him as their Christ, it was as one who would use only moral and spiritual power against his enemies. For in the East it was the custom for warriors to ride on horses, and merchants and men of peace to ride on the ass.

Meanwhile, another multitude of his friends came forth from the city to meet him. Among them were many who had heard of the great miracle of the raising of Lazarus.* They accompanied him with songs of triumph, singing "Hosanna to the Son of David!"

Edersheim says, "As the burning words of joy and praise, the record of what they had seen, passed from mouth to mouth, and they caught their first sight of the 'City of David,' 'Davidic praise to David's greater Son' wakened the echoes of old Davidic Psalms in the morning light of their fulfilment. 'Hosanna to the Son of David!'"

* See, in the "Life of Channing," a similar prediction in regard to our Civil War thirty years before it took place.

* John xii. 18.

Blessed be he that cometh in the name of the Lord! . . . Blessed the kingdom that cometh, the kingdom of our father David! . . . Hosanna! . . . Hosanna in the highest! . . . Peace in heaven and glory in the highest!"

"They were but broken utterances, partly based on Psalms cxviii., partly taken from it—the Hosanna or 'Save now,' and the 'Blessed be he that cometh in the name of the Lord,' forming part of the responses by the people, with which this Psalm was chanted on certain of the most solemn festivals. . . . According to Jewish tradition, Psalm cxviii. 25-28, was also chanted antiphonally by the people of Jerusalem as they went to welcome the festive pilgrims on their arrival, the latter always responding in the second clause of each verse, till the last verse of the Psalm was reached, which was sung by both parties in unison, Psalm ciii. 17, being added by way of conclusion."

Edersheim thinks that Matthew has not distinguished between the events of the first day and the second; and that to the second day (Monday) belongs not only the incident of the fig-tree, but the casting out of the money-changers. This agrees with the account in Mark; and Mark is generally minute and accurate. But in Matthew and Luke the story of the money-changers follows directly the account of the entry into Jerusalem.

Mark says, "And he entered into Jerusalem into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve."

According to this, there were no open discussions with the Pharisees and Sadducees that first day; only the Pharisees murmured angrily among themselves, "Behold [see intently] how ye prevail nothing! See—the world is gone after him."

The Second Day.

On Monday (or possibly on the day before) his first act on entering the temple was to purify the Court of the Gentiles by driving out the money-changers and those who sold animals for sacrifice. This action has always been ascribed to his reverence for the temple as the house of God. But

Jesus had no such respect for sacred places as this implies. One place was to him as sacred as another, when men worshipped the Father in spirit and truth. The true interpretation of his action is this:—

The place where the animals and money tables were was the outside enclosure, called "the Court of the Gentiles." The Gentiles were not permitted, under pain of death, to go further than this. They could not go up into the second court, where Jewish men and women stood, to see the sacrifices on the high altar, to listen to the wail of the trumpets, the chanting of psalms, and see the most holy place beyond. The Court of the Gentiles was the only place in the temple where the devout Greeks or Romans could worship the one God. And the temple authorities had taken possession of this place in order to make money by renting it to those who sold animals for sacrifice, and to the money-changers who gave half-shekels to be deposited as the temple tax. This contempt for the Gentiles aroused the indignation of Jesus, for to him no man was common or unclean. Therefore he took this opportunity, when he was surrounded by a great body of enthusiastic admirers and friends, to require that the place should be changed back from a place of trade to a place of prayer. He quoted the appropriate words of Isaiah, "My House shall be called a House of Prayer for all nations, but ye have made it a Den of Thieves" (Isa. lvi. 7; Jer. vii. 11). Jesus came not as the Jewish Messiah only, but as the Saviour of mankind, the teacher of "all nations," and it was right and well that he should manifest this fact also. His riding on an ass showed that he came as a peaceful Messiah; his restoring the Gentiles to their place of worship showed that he came as a universal Christ.*

Every wonderful person whose life has produced great results has been surrounded by secondary and traditional wonders. The real miracles of Jesus have thus had a penumbra of imaginary miracles attached to

* See sermon on "The Wrath of the Lamb," by James Freeman Clarke, which we will send to any one who wishes for it. Address Miss L. Freeman Clarke, Jamaica Plain, Mass. Many students think that the story of the money-changers in John ii. refers to a similar but earlier incident, the conversations recorded being different.

them. That of cursing of the fig-tree belongs, as I believe, to this penumbra. It is inconsistent with the character of Jesus to manifest irritation against a fig-tree for not bearing fruit, when (as we learn from Mark) "the time of figs was not yet." There was probably a misapprehension on the part of the disciples as to the words of Jesus, for he did not speak to them. He may have said, "No man will eat fruit of thee henceforth forever." The tree, full of leaves, but without fruit, reminded him of his nation, a barren fruit-tree; and as he saw that the fig-tree was struck with death, so he felt that his nation was struck with death, and would not bear any more fruit henceforth for God or man. According to Matthew the fig-tree withered on the spot, but Mark tells us that they found it withered the next day, which is probably the fact. Mark is usually more accurate in such details than Matthew.

The Third Day.

The third day (Tuesday) is crowded with events. Jesus seems to have remained all day in the temple, teaching and speaking. Probably thousands of people listened to him.

All the ruling bodies were now united against him, and were determined to break down his influence. The Pharisees hated him because he discredited the ceremonial religion which gave them their power; the priests dreaded him because they saw in his success the downfall of their authority; the Sadducees, because they feared that the popular excitement of which he was the cause would lead to an insurrection, and give the Romans a pretext for destroying the remains of Jewish self-government. Caiaphas is reported as having taken the ground in the Council that it was better for them to put Jesus to death than to have the whole nation destroyed by the Romans. "Better," he said, "that one man should die for the people than that the nation should perish." They were, therefore, fully prepared to condemn him to death as a false prophet, but they feared the people and his great popularity. They could not arrest him by day when in the temple, for there he was defended by crowds of friends. They could not take him by night, for he passed the night at Bethany, still surrounded by his friends. "They sought to

lay hands on him, but they feared the multitude."

One thing, however, they could do—meet him in argument and discussion. They were trained logicians, and Jesus seldom argued. If they could engage him in discussion, they might get the better of him, and break down his authority. They therefore began by sending a delegation from the Sanhedrim, asking in the name of the Great Council for his authority, especially by what right he drove the money-changers from the place where the chief rulers had allowed them to establish themselves. No doubt they thought that this would compel him to say that he acted as the Christ of God. Then they would ask him to prove that he was the Christ, and they would have an opportunity to dispute and deny his claim.

But Jesus saw their purpose, and escaped this snare by asking them in turn what they thought of John the Baptist and his authority. If they said, "John was from God," he would have asked, "Why then did you not believe in him? you, the Great Council, who profess the right to decide who are prophets." And they were afraid to say that John was not a prophet, for he was now a saint, a martyr in the eyes of the whole nation. So these delegates retired, discomfited and ashamed.

Another delegation then came, asking "If it were right to pay tribute to Cæsar?" If he said "Yes," it would injure him with the people, who abhorred this tax, the sign of their submission to Rome. If he said "No," it would make him a rebel in the sight of the Roman authorities. But he escaped this dilemma, also, by saying, "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's." Paying a tax to Cæsar for the support of human government and earthly order did not interfere with the worship and service of God.

So others came, and endeavored to entangle Jesus by ingenious subtleties. But his clear and penetrating mind refused to be ensnared by such logical difficulties. He took the discussion up to a higher region of spiritual insight, where the difficulty disappeared in a broader view of truth. Thus all the attempts to conquer Jesus in debate broke down; and he stood higher than ever in the popular esteem.

But, notwithstanding this, his profound insight showed to him that he had failed in his purpose to convince his nation that their mission was to convert the world to God by peaceful methods. Him, the messiah of peace, they would reject. He was not deceived by the popular applause which surrounded him. The main current of national life had turned against him. He had made a great impression on the minds of the people. They admired and loved him; but they had no deep convictions. They were, like Peter, ready to say, "Lord! I will lay down my life for thy sake," and then deny him and forsake him. And that part of his nation which had convictions, the thinking people, were opposed to him. Therefore he expected to die. The way to victory now was through death. He could not go back: he must go forward. And the divine greatness of his soul appears in this,—that he had not a moment's doubt that the triumph of his cause was sure. "I, if I be lifted up, will draw all men unto me."

After the first three days which Jesus passed in the Temple it would seem that he did not visit Jerusalem again till the Passover. He remained at Bethany, telling his disciples what they were to expect and to do. He warned them against the spirit and methods of the Scribes and Pharisees,—a spirit which had nearly corroded the religious life of the nation. On one of his last visits to the Temple he had been much moved by the desire of the Greeks to know him. In this event he saw the thought of the pagan world turning toward him and his truth. The hour had come that the Son of Man should be glorified. But this involved his death; for only as a risen and transfigured Saviour could he now hope to unite Jew and Gentile in one universal religion. Through death, then, he would go to the great end. It involved, also, the destruction of the nation he loved; and this threw a shadow of grief over his soul. "Now is my soul troubled, and what shall I say? Shall I say 'Father, save me from this hour?' But for this cause came I to this hour. Father, glorify thy name." (For this cause,—to bring all mankind to God.)

After this, Jesus had one long conversation with his disciples on the Mount of Olives, after leaving Jerusalem, in which he told them that Jerusalem and the temple

would be destroyed. This would be his real coming as King of Truth. The old age would end, and a new age begin. The age in which Moses led the religious thought of the world, the age of the law, would be fulfilled in the new age, that of the Gospel. But he would come in the clouds, in a darkened heaven, when Providence would seem to have abandoned the world amid war, famine, and destruction. He described in picturesque language the dreadful miseries which would accompany the downfall of the nation; described them beforehand, as Josephus described them afterward. He took the true and wise method of preparing his disciples for their work; not telling them that it would be easy and pleasant, but emphasizing all its dangers, sufferings, and hardships. They were not to expect their master to come outwardly. When men said "Lo, here!" or "Lo, there!" they were not to believe it. The evils would be so monstrous that the very sun would seem to be dark and the stars to fall. But in this overthrow of the old kingdom of God, when the powers of heaven seemed to be shaken, a new kingdom of God would begin, and he, the Christ, would come in the establishment of his religion as the religion of mankind—Jew and Gentile, wise and ignorant, a religion for the happy and a religion for the wretched.

On Wednesday night, as I suppose, Jesus had a supper with his disciples in Bethany, the account of which is contained in John xiii. and xiv., but which John's amanuensis has mixed with the Paschal Supper in Jerusalem on the following night. This first supper was not on the Passover, but "before the feast of the Passover" (John xiii. 1). It contains the washing of the feet and the giving of the sop to Judas. If it had been the Passover, the disciples could not have supposed, when Judas went out, that he went to buy the things needed for the feast (John xiii. 29).

Jesus was now satisfied that Judas was ready to betray him to the rulers and that he might be arrested at any moment. If Judas should know where Jesus and his disciples would eat the Passover on the following night, he would lead the soldiers there. But Jesus wished to have one more season of peaceful conversation with his friends, and to offer on their behalf one

more prayer. Therefore he made his arrangements for the room in which to eat the Passover without their knowledge, so that Judas could not learn where it was to be; and told them for the same reason to follow the man with the pitcher.

L. F. C.

[The question of the two suppers will be considered more fully in our next number.]

THE STILL HOUR.

LIFE'S MYSTERY.

Life's Mystery—deep, restless as the ocean—
Hath surged and wailed for ages to and fro;
Earth's generations watch its ceaseless motion
As in and out its hollow moanings flow;
Shivering and yearning by that unknown sea,
Let my soul calm itself, O Christ, in thee!

Life's sorrows, with inexorable power,
Sweep desolation o'er this mortal plain;
And human loves and hopes fly as the chaff
Borne by the whirlwind from the ripened grain:
Ah, when before that blast my hopes all flee,
Let my soul calm itself, O Christ, in thee!

Between the mysteries of death and life
Thou standest, loving, guiding,—not explaining;
We ask, and thou art silent; yet we gaze,
And our charmed hearts forget their drear complaining!

No crushing fate, no stony destiny!
Thou Lamb that hast been slain, we rest in thee!

The many waves of thought, the mighty tides,
The ground-swell that rolls up from other lands,
From far-off worlds, from dim eternal shores
Whose echo dashes on life's wave-worn strands,—
This vague, dark tumult of the inner sea
Grows calm, grows bright, O risen Lord, in thee!

Thy pierced hand guides the mysterious wheels;
Thy thorn-crowned brow now wears the crown of power;

And when the dark enigma presseth sore
Thy patient voice saith, "Watch with me one hour!"

As sinks the moaning river in the sea
In silver peace—so sinks my soul in Thee!

—*Harriet Beecher Stowe.*

I think some writers make a mistake in undervaluing the historic and actual life of Jesus. If the Gospels do not give the account of an actual life, they are no more the seeds of life to the world than any romance containing ideas of truth and beauty.

We look upon Christ, and in his life, words, sorrows, death, resurrection, we see expressed in living symbols the thoughts of the Almighty toward his children.

In the midst of our sense of utter helplessness we are led to see that God loves us still, that his arms are around us, that he can forgive to the uttermost all our folly; and in that sight we begin a new life.

In this life evil is to be opposed constantly, untiringly, and with all our force. But, to do this, we must work in faith, not doubt; in hope, not fear. To have courage to oppose evil, we must hope to conquer it.

Every act of faith in God increases our faith in him. To him who hath shall be given. We do not increase our faith by argument, but by exercise.

Let us lift up our hearts, let us be bold and brave in our faith, that when we are weak we may become strong, and do all things, bear all things, become all things, through Him who strengthens us.

Christians have not always held to this high hope. They have allowed themselves to doubt the perfect love of the Father and to relapse into the paganism of the earlier ages.

But the hour cometh, and now is, when Christianity is to be seen in the street, in the shop, in all human life, and God to be felt as "all in all."—*James Freeman Clarke.*

THE BOOK AND MAGAZINE CLUB.

[Send all matter for this department to Mrs. W. B. Nichols, 3 Webster Street, Allston, Mass.]

BEFORE WRITING TO ASK FOR BOOKS, DO NOT FAIL TO READ THE FOLLOWING DIRECTIONS.

1. If you see a book offered in the Book Club which you desire to read, write directly to the address of the person who offers it. If she receives more than one request, the addresses of those to whom she cannot respond may be sent to the Book Club, and the request printed there.

2. If you have a book or paper to give or lend, write directly to the Book Club as above, and offer it with your address.

3. In sending a book, enclose, when possible, a P.O. card for response, already addressed.

4. In thanking the person who has sent you a book, always mention the name of the book. Say, "I have received 'Black Beauty,'" or whatever the

book may be; not, "I have received *that book*." This saves a busy person a good deal of time. Otherwise, she must consult her list constantly to find out what book has been received safely.

N.B.—Do not send books to the Book Club. Send only the *offer* to the club. To send the *book* involves packing it *twice* and paying postage *twice*, where once would suffice.

Those who offer books frequently receive notes, saying, "Shall I return you this book, or keep it, or pass it on?" *Unless otherwise stated, all books offered in this department are given, and the postage paid.*

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Please write only on one side of the paper in sending lists or letters to the secretary.

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Will any mother who would like to have "Gentle Measures in Training the Young," by Jacob Abbott, or any one who would like "Black Beauty," address Miss Langmaid, 2 Gordon Terrace, Brookline, Mass.?

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These books are offered only to those who have not other means of procuring them. Those able to buy, or living in or near a town with a public library, are not invited to send requests.

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The Brighton Branch offer the following books. "Little Dorrit," Dickens; "We Two," Edna Lyall; "Pink and White Tyranny," Stowe; "Summerland Sketches"

(Travels in Mexico), Felix L. Oswald; "Paul and Virginia"; "Schönberg Cotta Family," E. Charles; "A French Country Family," "Nearer, my God, to Thee" (poem, illustrated); "Mr. Blake's Walking Stick," Edward Eggleston (Christmas story for boys and girls); *Munsey's Magazine*, 1896; *Lippincott's Magazine*, 1895.

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The following books are offered by the First Church Alliance. Address Mrs. A. R. Millett, 3 Carpenter Street, Salem, Mass. Sherwin's "Elementary Algebra"; Sherwin's "Common School Algebra"; Greenleaf's "Elementary Algebra"; Greenleaf's "New Higher Algebra"; "First Lessons in Algebra," Bailey; Leach and Swan's "Practical Arithmetic"; Colburn's "Mental Arithmetic"; Leach and Swan's "Advanced Arithmetic"; Burritt's "Astronomy"; Greenleaf's "Common School Arithmetic"; Walton's "Written Arithmetic"; Emerson's "Arithmetic"; Olmsted's "School Astronomy"; "Natural Philosophy," Quackenbos; Silliman's "First Principles of Chemistry"; Parker's "Natural Philosophy"; "The Philosophy of Natural History," Ware; "Child's First Book of History"; Worcester's "Ancient History"; "Outlines of History"; Willard's "History of United States"; "Practical System of Rhetoric," Newman; "Progressive Exercises in English Composition," Parker; "Class Book of Etymology," Lynd; "Composition and Rhetoric," Quackenbos; Silliman's "Principles of Chemistry"; "Manual of Inorganic Chemistry," Eliot and Storer; "Practical English Grammar"; "Dramatic Scenes from Standard Authors"; "Window Gardening"; "Talks on Practical Subjects"; Sargent's "Standard Speller"; "Young Ladies' Class Book," Bailey (Recitations); Sargent's "Standard Speaker"; "New Franklin Fifth Reader"; Sargent's "Standard Fourth Reader"; Sargent's "Standard Fifth Reader"; Fasquelle's "Introductory French Course"; Böcher's "Otto's French Reader"; Böcher's "Otto's French Grammar"; "Elements of German Grammar," Krauss; "First Book of German," Krauss; Whitney's "German Grammar"; Whitney's "German Reader"; Ar-

nold's "Latin Prose Composition"; Andrew's and Stoddard's "Latin Grammar"; Andrew's "Latin Reader"; "Hand Book of Latin Exercises," Whiton.

The Newtonville Branch offer the following books. Address Miss Florence M. Pet-tee, Newtonville, Mass. "Aurora Leigh," Mrs. Browning; "Maud," Tennyson; "Our Old Home," Hawthorne; "Illustrations of Scripture," Hackett; "Westward Ho," Kingsley; "The Albert Nyanza,—Great Basin of the Nile," Baker; "Norwood," Beecher; "Scottish Chiefs," Jane Porter; "Dora's Housekeeping"; "David Elginbrod," MacDonald; "The Linwoods"; "The Recreations of a Country Parson"; "Miss Toosey's Mission"; "John Woolman's Journal"; "Little Things of Nature," Grindon; "Biographical Sketches," Harriet Martineau; "Aunt Jo's Scrap Bag," L. M. Alcott; "Boys' Useful Pastimes"; "Rollo's Tour in Europe," J. Abbott; "Fireside Fairies"; "Ivanhoe," Scott; "Daniel Deronda," G. Eliot; "Under Foot," L. D. Nichols; "A Family Flight," E. E. Hale; "Legend of Thomas Didymus," James Freeman Clarke (same book as "Life and Times of Jesus"); "Khedives and Pashas"; "Tom Brown at Oxford"; "Duties of Women," F. P. Cobbe; "Arne," Björnson; "Words in Season," H. B. Browning; "Outlines of the World's History," Swinton; Monroe's "Fourth Reader"; "Thoughts in my Garden," M. G. Ware; "Echoes in Plant and Flower Life," Grindon; "Barnaby Rudge"; "Bleak House"; "Our Mutual Friend"; "Old Curiosity Shop"; "The Cricket on the Hearth"; "A Tale of Two Cities"; "The Last Days of Our Lord's Passion," Hanna; "The Last Chronicle of Barset," Trollope; "Picture of the Olden Time," Sears; "The Pearl of Orr's Island," Stowe; "Quiet Hours," Pulsford.

Children's books and school books of all sorts, but none very modern, are offered by Miss S. D. Hitch, South Orange, New Jersey.

Miss Elinore Blake, 70 Market Street, Portsmouth, New Hampshire, offers the following books: "Natural Philosophy"; "Chemical Catechism"; Porter's "Chemistry"; Davies's "Legendre"; Davies's "Analytical Geometry"; Davies's "Algebra"; Cornell's

"Geography"; "English Grammar"; "Latin Grammar"; "French Grammar"; "French Grammar" abridged; Moore's "Virgil" (with notes); Andrew's "Latin Exercises"; Anthon's "Cicero"; "Viri Romæ"; Perrin's "Fables" (French); La Dreyt's "French Reader"; "Elia," Charles Lamb; La Dreyt's "Model French Conversations"; "French Reader"; "North America," Anthony Trollope; "A Day-spring"; "Things in the Forest"; "Piccolissima"; "Stories of Remarkable Women"; "The Sickness and Health of the People of Bleaburn"; "Story of a Sculptor"; "Work while ye have the Light"; "Bird-bolts"; "A Year of Miracle"; "Dawn"; "The Master"; "Rankell's Remains"; "A Ride on Horseback through the Holy Land"; "Swiss Family Robinson"; "Twilight Stories"; "Robert Elsmere"; "Early Days of Christianity"; "Eli's Children"; "Strange Adventures of a House Boat"; "Auld Licht Idylls."

Educational.

"Instruction in the Garden"; Walker's "Geometry"; Davies's "Geometry"; Davies's "Algebra"; Bailey's "Algebra"; Day's "Algebra"; Colburn's "Algebra"; Colburn's "Arithmetic"; Greenleaf's "Arithmetic"; Emerson's "Arithmetic"; "First Steps in Number"; Andrew's "Latin Exercises"; Moore's "Virgil"; Anthon's "Cicero"; Andrew's and Stoddard's "Latin Grammar"; "Young Ladies' Class Book"; Newman's "Rhetoric"; "Rhetorical Reader"; "Natural Philosophy"; "North America"; "La Dreyt's Conversations (French)"; "Morceaux Choisis"; "French Reader (Pinney)"; "Abridged French Grammar"; "French Grammar"; Perrin's "Fables"; Davies's "Legendre."

The following books have been added to the loan library of the Jamaica Plain Branch. They are lent for one month at a time, and the return postage is paid by the borrower. Any one wishing to borrow any of these books will please address Miss M. F. Gill, Pond Street, Jamaica Plain, Mass. "Arctic Adventure," Sargent; "American Notes," Kipling; "Addresses," Drummond; "Christie Johnstone," Charles Reade; "Consuelo," George Sand; "Great Shipwrecks"; "His One Fault," Trowbridge; "In the Olden Time"; "John Ward," Mrs.

Deland; "Knight Errant," Edna Lyall; "The Last of the Barons," Bulwer; "Pendennis," 2 vols., Thackeray; "The Pilot," Cooper; "Rab and his Friends," John Brown; "Summer Rambles"; "Tom Brown at Oxford," Hughes; "Travels and Researches in South Africa," Livingston; "Travels and Discoveries," Barth; "Vassall Morton," Parkman; "A Vacation Voyage," Dana; "Zigzag Travels in the Levant," Butterworth.

REQUESTS.

READ DIRECTIONS AT BEGINNING OF BOOK CLUB BEFORE WRITING.

Libraries.

Standing requests for libraries from:—

Mrs. O. A. Langston, Sidney, Comanche County, Texas;

Mrs. C. S. Stowell, Magnolia, Boulder County, Colorado;

Mr. Davis McCarn, Anamosa, Iowa;

Mrs. D. Jayne, Jamestown, Chautauqua County, New York;

Mrs. Emma Miner, Lisbon, New Hampshire;

Stephen D. Rhoden, La Pine, Crenshaw County, Alabama;

Mrs. Isadore E. Rice, Oakland, Oregon.

Those who send offers and requests for the Book Club will do us a kindness by noting the following suggestions: 1. Please write very clearly. 2. Do not use a pencil. 3. Do not use contractions, especially names of States (as Cal. and Col. for California, Colorado). 4. Write on one side only of the paper. 5. Do not forget to give your full address. (The State is now and then omitted.) 6. Do not send matter for the Book Club to Miss Clarke, but to Mrs. Nichols, the Book Club secretary.

The Book Club secretary ventures to suggest that, if all those who are able to pay postage on the books for which they ask would do so, they would probably themselves receive more books, without mentioning the advantage to others unable to pay postage.

Can some one send me a non-sectarian religious magazine; and also international lesson leaflets? The latter will be just as acceptable if not quite new. Being entirely

shut out from church privileges I should like to follow the Sabbath-school lessons. Any helps to Bible study will be gladly received; and, if any one can send me a Life of Christ, or any notes and comments on the Scriptures, a very great favor will be conferred on a very lonely woman. Mrs. C. E. Guernsey, Great Bend, Susquehanna County, Pennsylvania.

Any music by the following composers will be gladly received: Orlando Lassus, Palestrina, Bach, also text-book on counterpoint. Address Mrs. J. B. Kline, 1618 West 6th Avenue, Topeka, Kansas.

Miss J. M. Shaver, Albany, Missouri, asks for the *Delineator*, or any magazine containing fancy work, except *Ladies' Home Journal*.

Mrs. Minnie W. Armstrong, Edina, Missouri, will be glad to receive anything on fancy work. Will be pleased to send reading matter in exchange.

Webster's Dictionary and a Geography are asked for by Mrs. Alonzo Payton, Tolar, Hood County, Texas.

Mrs. Helen M. Hutchinson, Custer, South Dakota, particularly desires a copy of Conybeare and Howson's or F. W. Farrar's "Life of Saint Paul."

The Cheerful Letter friends have become very dear to us, and the reading we have received has been a source of great pleasure and profit to myself and children. We lend and give to all who appreciate good reading. We have moved from where we formerly lived (Powder Mills). My address now is Tonieville, Kentucky. I hope the friends will not forget us, as we have moved into a strange community and will be lonely for a time. Will some friend send me after reading it *The Ladies' Home Journal* for 1897? Any reading for my family will be thankfully received. Mrs. Eleanor Puckett. (We are not quite sure that Mrs. Puckett's new address has been correctly given; it is best always to give the county also; the word might be either Louisville or Tonieville.)

General reading matter is asked for by Miss Sarah F. Duncan, Carr, Stone County, Missouri. Miss Duncan has been confined to her bed nineteen years.

Any German reading will be acceptable to Mrs. Jacob Walters, Naper, Boyd County, Nebraska. Mrs. Walters has four children, the oldest eight years.

I live in a lonely place; my husband is very sickly, never sees a well day. I have five children,—four girls and one baby boy: Mattie aged eleven, Susie nine, Virgie six, Bertha three, and the baby eleven months old. The two oldest go to school about two miles and a half away. I should like very much to get anything which would help pass a dull hour away. Mrs. Nellie H. Wigglesworth, Vulcan, Orange County, Virginia.

The following persons will be glad to receive any reading: Mrs. Julia Burford, Naola, Amherst County, Virginia; Mrs. J. H. Carter and Miss Alice Carter, Golden, Missouri; Mrs. L. S. Lee, 862 19th and E. Street, San Diego, California; Mrs. C. L. Rogers, Summerdean, Augusta County, Virginia; Mrs. Clara Boles, Carthage, South Dakota; Mrs. Bertha P. Fitch, Cornelius, Oregon; Mrs. H. D. Dameron, Salt Creek, Virginia.

Mrs. Flora Saunders, The Hollow, Virginia, wishes to inform her friends that her children have now a full supply of school-books.

At a point called Rascon, on the Tampico Division of the F. C. C. H. (Mexican Central Railroad), there are railroad shops which employ a number of American men, almost all of whom are young, unmarried men. There are plenty of saloons there, too, but nothing of an opposite nature. Any books or magazines likely to interest men of that class will be passed from hand to hand until worn out. When men are reading in their rooms, they are not drinking or gambling. Hope that you will be able to send some literature to distribute. Mrs. C. S. Eastman, Apartado No. 16, San Luis Potosi, Mexico.

I have read *The Cheerful Letter* with much interest for the past year. I shall be very glad to receive any good fiction, also any magazines, especially the *Ladies' Home Companion* for 1896 and the *Ladies' Home Journal*, beginning with August number of 1896. I have taken the *Ladies' Home Journal* for nine years; but my subscription expired

with the July number, and I have not been able to renew it. Any reading suitable for my son, eight years of age, will be gratefully acknowledged by Mrs. Frank Weston, Browning, Missouri.

Mrs. A. B. Tuttle, Kenduskeag, Maine, asks for "Uncle Tom's Cabin," or any of E. P. Roe's works.

Mrs. C. Murray, Perry, Oklahoma, asks for any of McGuffey's "Readers" and Ray's "Elementary Arithmetic."

A number of requests are omitted because not sent to the secretary of the Book Club.

THE MOTHERS' COUNCIL.

[Please send articles for this department, during the first week of each month, to Mrs. J. S. Howe, 26 Chestnut Street, Brookline, Mass.]

There is a general feeling among mothers that when a child has been guilty of telling an untruth it has manifested depravity, that it must be made to understand the enormity of its crime, and that punishment, summary and severe, must be administered. Such punishments too often take the form of whipping. Dark closets are used as prisons, and tales are told of the fearful fate that awaits a lying child. Almost the only result of such a course is to make the little one lose his self-respect, feel himself an outcast, and regard his mother as cruel and heartless. How many mothers stop to reflect upon the probable causes which lead children to tell falsehoods, or to veer away from the truth? An impulse, a temptation, leads the child astray; and, conscious of its guilt,—for there are few boys or girls who can think at all, who cannot distinguish between right and wrong,—fearing the consequences of a truthful confession, the strong instinct of self-preservation leads it to resort to lying simply as a means of self-defence.

Children look upon parents as a natural, moral, and physical force above them, which they recognize as irresistible, and to which they are accountable. They do not appreciate the moral risk there is in screening themselves by a falsehood. They only think of the physical risk which a confession would involve. A mother falls into the gravest error when she excites this feeling of fear in a child. Would it not be better, instead of causing him to look upon

her as an awful judge, to impress upon him as early as possible that, whatsoever wrong he does, mother's arms are always open to him—a loving shelter; that her desire is not to punish, but to help, so that he may gradually acquire confidence, become ashamed to deceive, and thus have moral courage enough to tell her all his sins, both of omission and commission? Few children are conscienceless, few children are destitute of the high ideals of truthfulness. But no two moral situations are alike; and it requires much patient observation, tact, and skill on the part of the mother to enable her to arouse the child to a sense of personal responsibility and lead it to honor truth for truth's sake. Some one has said that the surest way to uproot a vice is to plant a virtue in its stead. Never fear but that, with loving care, the tendency to untruthfulness will disappear in time as do other weaknesses of childhood.—From "Baby-hood."

AMUSEMENT COLUMN.

[Send all materials for this department to Miss E. D. Chapman, 34 Buckingham Street, Cambridge, Mass.]

ENIGMA.

I am composed of forty-six letters.
My 5, 46, 28, 1, 14 is a rich fabric.
My 3, 27, 35, 10, 7 is a period of the night.
My 20, 15, 8, 42, 32, 37, 24, 44 is without an equal.
My 17, 12, 30, 22, 43 is frosty.
My 25, 16, 23, 6, 26 is verity.
My 29, 38, 45, 21, 2, 19 is a name for candy.
My 36, 13, 40, 33 is to sharpen.
My 11, 39, 41 is struck.
My 31, 34, 18, 4, 9 are thoughts.
My whole is a well known quotation from a well-known poet.

CONUNDRUMS.

Which is the easier to spell, tweedle dum or tweedle dee?

Why is Satan always a gentleman?

CHARADES.

My last hear my whole,
My first might howl if he did.

In my first my second sat, my third and fourth I ate.

The following is a sentence with the vowels omitted. By supplying the same vowel as many times as are necessary, it will be easily read.

S t h r i s t h b s t h l p w u r s c u r d s
h i s a r n s t n r g t i c u v h r t h r u r y w
h r.

Make sense of the following

K I N D

ANSWERS TO PUZZLES IN FEBRUARY
NUMBER.

1. A ragman = anagram; 2. Neat chair = Catherine; 3. House rats = authoress; 4. Red nuts and gin = understanding; 5. No stern action = consternation; 6. Cry mangle = clergyman; 7. Early bat = betrayal; 8. Surly foe = yourself; 9. I creep safe = fire escape; 10. Quite spruce = picturesque; 11. I here parsons = parishioners; 12. Nine thumps = punishment; 13. There we sat = sweetheart; 14. Aged Ruth = daughter; 15. Pliny ate no tripe = plenipotentiary; 16. Mad policy = diplomacy; 17. I roar too = oratorio; 18. A dry shop = rhapsody; 19. Cart horse = orchestra; 20. Nice herald = chandelier; 21. Moon starrer = astronomer; 22. Cat-a-dined = Candidate; 23. Into my arm = Matrimony; 24. Great help = telegraph; 25. Nay I repent it = penitentiary; 26. Stain crash = anarchists; 27. To love ruin = revolution; 28. Go nurse = surgeon; 29. Real fun = funeral; 30. The law = wealth; 31. Oil soap = sapolio; 32. Live agents = evangelist; 33. Best in prayer = presbyterian; 34. The bar = breath; 35. Neat herds = adherents; 36. Sin sat on a tin tar tub = transubstantiation; 37. Simon Peter in tears = misrepresentation; 38. And friend = Ferdinand.

SENTENCE.

A little darky in bed with nothing over him, but a blanket under him.

CHARADE.

Mortgage.

IMPORTANT NOTICES.

There will be a meeting of the Cheerful Letter Exchange on Friday, April 2, at 10.30 A.M., at 25 Beacon Street, Boston.

All interested in this work are cordially invited to be present.

Subscribers to *The Cheerful Letter* are kindly requested to send subscriptions to the *Treasurer*, not to the Editor.

In sending requests or offers of books, it is essential to address these communications to the *Book Club* (Secretary Mrs. W. B. Nichols). If addressed to the Editor these letters are in some cases postponed; in others altogether omitted. See directions in every number of *The Cheerful Letter*.

The Sermon and the Bible Class have been combined this month, the sermon being on the same period that we have reached in the lessons.

THE ATTENTION OF ALL READERS OF "THE CHEERFUL LETTER" IS CALLED TO THE FOLLOWING NOTICE:—

It is contrary to the rules of the Cheerful Letter Exchange to allow any one to make use of our paper by addressing letters, asking for money, clothing, or other articles, to those whose names are printed in the paper. This prohibition includes requests to borrow money and the offering of articles for sale. The name of any person who infringes this rule will be dropped from our list; and any one who receives a request of this description is desired by our Executive Committee to return no answer, but to enclose the letter at once to our secretary, Miss Langmaid.

DIRECTIONS.

EDITOR OF "CHEERFUL LETTER,"—Miss L. Freeman Clarke, Jamaica Plain, Mass.

SECRETARY OF CHEERFUL LETTER EXCHANGE,—Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.

SECRETARY OF BOOK CLUB OF CHEERFUL LETTER EXCHANGE,—Mrs. W. B. Nichols, 3 Webster Street, Allston, Mass.

TREASURER OF CHEERFUL LETTER EXCHANGE,—Miss Louise Howe, 53 Linden Street, Brookline, Mass., or 25 Beacon Street, Boston, Mass.

Subscriptions and renewals should be sent to the treasurer, also all changes of address and requests for discontinuance. The subscription is fifty cents a year. If subscribers do not receive the paper regularly, they are requested to notify Miss Howe at once.

Those not able to subscribe for the paper, but desiring to receive it, may do so by writing to Miss Louise Howe, as above. Please give full name and address. Many of our members take the paper in order to send it to those who are not able to subscribe for it.

Notice that requests for membership and for correspondents go to Miss Langmaid, our secretary; requests for books and offers of books, to Mrs. Nichols; and to Miss Clarke only articles for insertion in the paper (not Book Club matter). All such material should be written on *one side only* of the paper, and sent by the first of the month *before* that in which it is printed.